/269/

Of the two centers of Bororo habitation situated, one to the northwest of Cuiabá and the other east-southeast of the same city, the second today is made up of three groups of native villages: those of the middle and upper São Lourenço, provided with residents of the Service de Protection des Indiens /Indian Protection Service/, those of the Garças River, in the diamantiferous region, supervised by the Salesian missions, and lastly the three aldées /villages/ of Kejara, Pobori, and Jarudori on the Río Vermelho, a tributary on the left bank of the upper São Lourenço, which have been less directly affected by religious and administrative influences. We stayed in the most important of them, the Kejara aldeia, during Janauary-February, 1936, at the time when the rainy season completely isolates the natives from the rare contacts which they are able to have at other times of the year with the Brazilian population; besides, the latter, never very numerous, some time ago completely evacuated the region, where material and sanitary conditions seem particularly unfavorable. Aside from two telegraph operators, only a few families of fishermen, leprous for the most part, live only on the banks of the rivers.

Kejara aldeia occupies a wide, partly natural clearing on the left bank of the Río Vermelho right on the riverbank and is bound on the south, west, and east by red sandstone escarpments. Native gardens—manioc, maize, and rice—extend for several hundred meters all around the village, closely mingled with the forest or brushwood which is beginning to come up again. Across them, as across the village, freely wander some hens and ducks, presents of the Protection Service, which live today in a half-wild state and /270/ have to be shot with the bow to be caught. In January-February, 1936, Kejara aldeia comprised, in addition to the "men's house," 27 houses, /each/ inhabited for the most part by several families. The total population, impossible to evaluate in a precise fashion—part of the village is constantly away, some fishing, some hunting, and some either visiting or on a mission to other native villages, amounted to approximately 140 people, the number of women being less than that of men,

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8 Otuké SF18

THE BORORO

By Robert H. Lowie

TRIBAL DIVISIONS AND HISTORY

B O 101 619 175 [197]

The *Bororo* linguistic family comprises two major branches, the *Bororo* proper and the *Otuké* (Créqui-Montfort and Rivet, 1913). Culturally, the *Otuké* must be considered with the tribes of the Province of Chiquitos (Handbook, volume 3). Ethnographically, the *Bororo*, at least of the *Eastern* subdivision, are far better known.

B [619]

I. *Bororo:* (1) *Eastern Bororo;* (2) *Bororo da Campanha;* (3) *Bororo do Cabaçal;* (4) *Umotina* (*Barbados*), formerly between the upper Paraguay and Sepotuba Rivers, peaceable since 1915; remnants survive in Barra dos Bugres; (5) *Bororo* of the upper Rio Cuyabá; and (6) *Bororo* in the Minas triangle (aldeas of Sant' Anna, Pinarrão, Lanhoso, and da Pedra, founded in 1741 with *Bororo* from the Rio dos Porrudos as a protection against the *Southern Cayapó*. In 1811 part of the aldea das Pedras was transplanted to Bananal, an Araguaya River island. The fifth and sixth groups are now extinct.

O [131]

II. *Otuké:* (1) *Otuké* proper, about lat. 17°–18° S., long. 59°–60° W.; (2) *Covareka*, about lat. 17° S., northwest of the preceding; and (3) *Curuminaka*, just southwest of the Guaporé headwaters, lat. 16° S.

B [131] [361]

The *Bororo* subfamily centers in Matto Grosso, but extends slightly across the Bolivian border and into western Goyaz. Excluding the virtually extinct groups noted, we may recognize a *Western* and an *Eastern* subdivision. The former includes the *Bororo da Campanha* (*Campina*), i. e., the plains dwellers southwest of the lower Rio Jauré, an affluent of the Paraguay River; and the *Bororo Cabaçaes* (*do Cabaçal*), north of the Jauré River on both banks of the Rio Cabaçal. The *Eastern Bororo*, or "*Orarimugudoge*," to whom the blanket term "*Coroados*" has sometimes been applied, extends from lat. 15° to 18° S. and from long. 52° to 56° W. The three subtribes live about (1) the upper and middle São Lourenço River; (2) the Rio das Garças, a tributary of the Araguaya River; and (3) the Rio Vermelho, affluent of the upper São Lourenço; here are the villages of Kejara, Pobori, and Jarudori.

B [114] [162]

In 1888, Von den Steinen (1894) visited a São Lourenço group which had been settled at Theresa Christina, near the Prata-São Lourenço confluence, southeast of Cuyabá. He set the population at 350 and heard that it had originally been 1,000. Another group was then settled at Izabel, at the Pequiry-São Lourenço confluence. In 1901, W. A. Cook (1907) visited eight villages in this region.

B [197]

The Rio das Garças district has been missionized by Salesians since 1902, Colbacchini describing the natives in a major treatise (1925). In 1894, Baldus (1936) visited Sangradouro, Meruri, and Tori-paru, villages in this area, and estimated that less than 1,000 *Bororo* lived east of the Paraguay River. In Tori-paru he found a little over 100 residents, 35 men occupying the men's house.

Lévi-Strauss (1936) investigated the village of Kejara of the Vermelho division and estimated its population at 140. This is probably Frič's Kejari (1905), since moved to a different spot.

In 1894, J. Koslowsky (1895 b) saw some *Western Bororo* in Descavaldos and across the Bolivian border.

B [172]

In 1931, Petrullo (1932) took photographs of the *Bororo da Campanha* and on the São Lourenço River. His excavation of sites at Descavaldos revealed pottery and a method of interment different from those of the *Bororo* and presumably pre-*Bororo*.

3:Petrullo E-5 (1931)1932

SP8 Bororo SP8
Bacaini SP7

Ba
Bo
102
131
133
172
487
361

[Facing P. 180-A]

[Plate XXV-A]

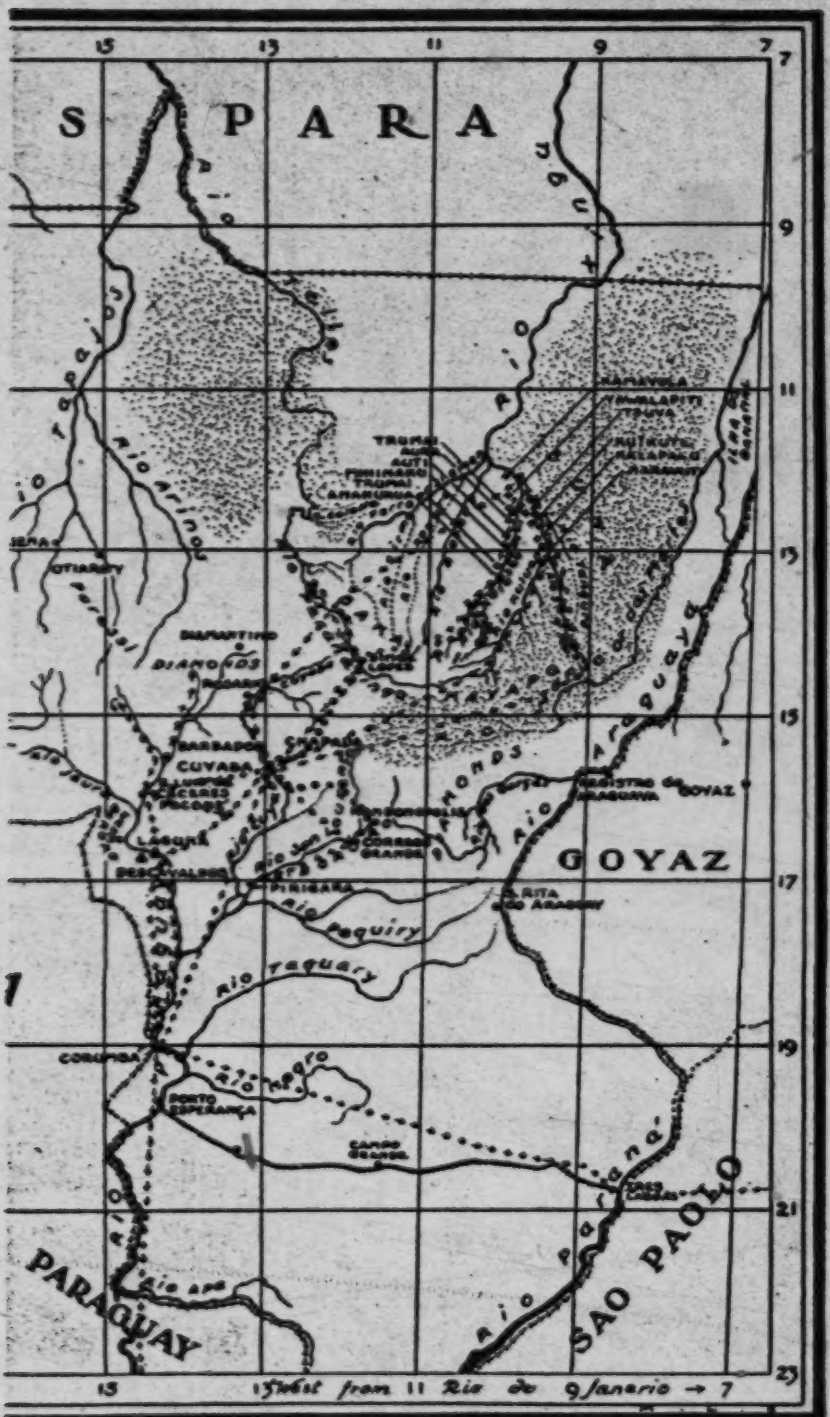
3:Petrullo E-5 (1931)1932

SP8 Bororo SP8 ●

Bacairi SP7

PLATE XXV

Ba
Bo
102
●131
133
172
361
487



[Plate XXV-B] [Facing P. 180-B]

INTRODUCTION

131 178 The Bororo live in the western part of Mato Grosso, Brazil. The area they inhabit was formerly much larger, extending on the east across the Bolivian border, on the north [161] to Cuiabá, and on the south to Coxim. Today there are only about five hundred Bororo, most of whom live in two areas, one on the upper part of the São Lourenço river, and the [65] [71] other to the south of the Rio das Mortes. The first is entrusted to the Indian Protection Service, the second to the [177] Salesian missionaries. The territory of the Bororo is becoming smaller and smaller because their lands have been taken by cattle ranchers.

241 [22] The Bororo are fishermen, hunters, and gatherers, and they also cultivate small fields of corn, manioc, and rice. However, they are not fond of farming and they put relatively little work into their plantations. They cut and burn trees and brush, they sow, and when the crop is ready they harvest; weeding is practically nonexistent.

361 The villages are circular, with the men's house and the ceremonial plaza in the middle and the women's houses around [513] them. Unmarried men and initiated boys sleep in the men's [512] house. Married men sleep and eat in their wives' houses, but they too spend most of the day in the men's house making tools and ornaments or just chatting.

114 /112/ The Eastern Bororo have already been described in such detail by Karl von den Steinen and by Padre Antonio Colbacchini that only a few particulars were still left for investigation, especially in what touches on the problems of individual and social life and of cultural change.

131 175 In the middle of the last century the hunting territory of these Indians extented from the Rio Paraguay up to near the city of Goyaz and from the Rio das Mortes up to near Miranda, therefore from about 50° 30' to 57° 30' west longitude and [648 181] from about 15° to 20° south latitude. It has been believed up to now that the Bororo did not go so far south; but the Tereno who live in the environs of Miranda told me that in past times the hordes of Bororo had frequently come to their aldeias, not making war on them, however, because, as the old Tereno chief Nalikí said, in order to explain this inclination toward peace: "Bororo is very savage and does not stay."

22 [241] But the Bororo were not by any means just a wandering people. They spent only three months of the year, more or less, on large hunting expeditions. The rest of the /113/ time they settled down, planted maize, which they had known from a long time ago, gathered wild fruits, hunted and fished in the environs of their aldeias.

648 167 It is thus, more or less, still today. Only their territory is reduced. In the east, west, and south, they were driven back by the whites, and in the north they had to flee from Indians still unknown, to whom the Bororo give the name of Kayamo.

797 131 In fear of all their neighbors, the Bororo came, more than thirty years ago, to the Salesian missions, which were at that time established on the old road between Cuyabá and the Rio Araguaya. From this road, in other times infested by them, therefore from about 15° 30' south latitude, their present territory extends to about 17° south latitude and from about 53° to about 55° 30' west longitude.

The two principal missions of the Salesians among the Bororo are presently the São José colony on the Rio Sangradouro, tributary of the Rio das Mortes, which the people simply call

/113 cont./

797 Sangradouro, and the Coração de Jesus colony on the Rio
131 Barreiro, tributary of the Rio das Garças, which is generally designated by the Bororo name Meruri, "place of the rays."
[114] I was in these missions in January of 1934. The road from Cuyabá to the first one is about 50 leagues; and from there to Meruri is still about 20 leagues.

133 Sangradouro is located on a height of 625 meters, and Meruri on a height of 470 meters. The observatory of
132 Sangradouro verified, from its founding in the year of 1924, as average temperature, 27°. The maximum took place in /114/ January of 1926, with 38°; the minimum on June 20 of 1933, with -5°. The barometric average in Sangradouro up to now is 715. The observatory of Meruri confirmed as maximum temperature in the year of 1933, on August 26, 37.4°, as minimum of the same year, on June 22, -1.3°.

132 In Sangradouro the great freeze of June of 1933 nipped the bananas, manioc, sugar cane, tomatoes, coffee, mango,
291 avocado and the buriti, while the plants with thorns, such as orange trees, lemon trees, and the rose bushes did not suffer at all. In Meruri they plant maize, rice, manioc, sugar cane, vineyards, pineapple, and other fruits.

162 In January of 1931, 37 Bororo families, which numbered
[161] 185 individuals, lived in Sangradouro. In January of 1934 only 5 families were there, composed of 11 adults and twelve children.

On January 18 of 1934 28 Bororo families lived in Meruri, that is, 32 men, 28 women, 33 children of male sex and 44 children of the female sex, 137 individuals in all.

[131] In the environs of the prospectors' settlement Poxoreu, which arose more or less in 1925 on the west bank of the Rio Poxoreu, at about 54° 20' west longitude and 16° south latitude, and which in May of 1933 numbered 254 houses with 824 inhabitants, there lived among the Brazilians, in
[166] January of 1934, 70 Bororo, for the most part men. Fifty
[797] of them had emigrated in the /115/ previous year from

/115 cont./

162 Sangradouro to there; they told of having come at the in-
166 vitation of Padre César, who for eight years had been director
797 of Sangradouro and was transferred to Poxoreu in 1933. The Salesian house, which has existed there since 1932, is administered by a padre and a lay brother; it is, however, only visited by these Bororo when they want to ask for alms or for protection against their white neighbors. The 20 other Bororo of Poxoreu came from the aldeias controlled by the Commissão de Proteção aos Indios.

657 Four of these aldeias are located in the forest of the region
131 of the Rio Vermelho, therefore more or less at 16° 30' south
[162] latitude and between 54° and 55° west longitude; and there is another one about 20 leagues to the southwest. According to a statement by an official of the Commissão de Proteção aos Indios, Snr. João Arena, these five aldeias had about 500 inhabitants in 1933.

621 Between Rondonopolis and Lageado, a prospectors' settle-
162 ment that arose there around 1920 at 16° 20' south latitude
[134] and 53° 50' west longitude and numbering today more than
[103] 2,000 inhabitants, is still found a similar Bororo aldeia named Tori-paru (tori means in Bororo: stone, hill, and paru: underneath, at the foot of; therefore, the name of the aldeia means: at the foot of the hill). It is said that the village has existed since 1929, having had 50 inhabitants in 1933. On the thirty-first day of March of 1935 I counted 35 men in the men's house. Some men were absent, hunting. The total number of the inhabitants who lived in the six houses of the aldeia was, including women and children, more than 100.
[241] They live off plantings of manioc, rice, beans, and /116/
[464] papaya /Port. mamão, fruit from a tree called mamoeira/,
[131] and, in part, by working on the neighboring plantations. Tori-paru is located about two leagues west of Lageado.

177 The Bororo of these six aldeias are in contact with the
[184] Brazilians, but for the most part are less influenced by our civilization than the Indians of Sangradouro and Meruri, although many of the present inhabitants of the aldeias were previously in these missions.

6:Kozfk C-5 (ca. 1954) 1963
SP8 Bororo SP8

764

ritual practices accompanying death are often among the most elaborate and impressive ceremonies to be found in the primitive world. No more spectacular funerary ceremony is known to ethnology than that of the Bororo Indians of Brazil.

131
101

The Bororo now living on the São Lourenço River in the state of Mato Grosso call themselves *Orarimogodogue*—Fish People. Their settlement consists of a number of large thatched houses arranged in a circle around an open dance plaza. Each hut is occupied by a group of closely related women, together with their husbands and children.

361

592

[p. 39-E]

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

133 everywhere precipitous, and in many places, perpendicular. The basins below are, for the most part, fairly level, while here and there colossal towers arise. After a storm, the air [132] is amazingly clear and transparent. This, and the altitude of our position, enabled us to see enormous distances in every direction, and to look down upon a stupendous expanse of wild, rugged, unexplored and unknown world, that was scarred and furrowed, torn and upheaved by the storms, convulsions and subsidences of countless ages. Our view of the earth was like gazing at the moon through a powerful telescope, and beholding a hemisphere of mountains and hills, plateaux, valleys and chasms. At one place, the Rio Vermelho has tunneled under a mountain and one can look down into appalling depths; while at other exceedingly interesting localities on the edge of this Giant's table, some of which we visited New Year's day, this river has made prodigious excavations. Once, standing on the edge of a broad, vertical-walled gorge and shouting toward the opposite wall, we listened to a splendid echo which bounded and rebounded, again and again, zigzagging, as it descended the gorge to the open basin. We also saw this day, numerous rain-storms raging around us at the same moment, some near and others remote. This was one of the most peculiar and interesting New Year's Days that I have ever experienced.

131 Steamboats could ascend from the Amazon and from the river della Plata to within a few miles of where we stood. There are rapids to overcome on the Amazon side, 'tis true, but none on the Rio della Plata side. This would give nearly three thousand miles of navigation each way from the divide.

We had now left civilization behind and were getting into the land of the Bororó. Our New Year's encampment was 361 609 close to the first small village of this tribe that we had yet [291] seen, and these simple dwellers of the wilderness, wearing [302] nothing but a coat of red grease, thronged about us all the time we remained here, gazing at us curiously, for we were 533 no less a freak to them than they were to us. It was while here that I first heard them sing the *bakororó*, the wild man's

2: Steinen--540E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Paressi SP19
Bororo SP8

/440 cont./

P 173 was born on the Matihurizá, "where there is neither land nor forest," that is, no shore, "and he went far upstream." The Matihurizá is the Tapajoz, if it does not represent the Amazonas itself. Thus, if the main movement of the Karaiben tribes was in the direction from south to north, at least this part of the Nu-Aruak group moved from north to south.

To be sure, the good people are not concerned about the slight contradiction that Uazale came from the far north and that his grandmother Maisó made the Rio Cuyabá as the first of all rivers!

/441/

Chapter XVII.

On the Bororó.

I. Historical. Founding of the Colonies.

Bororó da Campanha and do Cabaçal. "Coroados" = Bororó. Confusion in the literature. Little Sebastian. Martius. Ending of warfare and catechesis. Pillage in the colonies.

B 101 Two groups of Bororó are distinguished in the Mato Grosso: the "Bororós da Campanha," or of the plains, and the "Bororós Cabaçaes," or of the Rio Cabaçal. The Bororós da Campanha B 131 live in small settlements below Villa Maria, on the right bank 133 of the Paraguay and Jaurú, toward Bolivia, the Bororós do 361 Cabaçal *not far from them in the north, along the banks and in* the source region of the river of the same name as well as of the Jaurú, both of which empty into the upper Paraguay from the right, the former at Villa Maria, the latter somewhat farther south.

B 175 [114] These Bororó were not infrequently visited by travelers; in 1827 they came into contact with the Langsdorff Expedition; in the same year the Austrian naturalist Natterer gathered an abundant collection among them, now in the Vienna Hofmuseum; Count Castlenau and his companion Weddell, who stayed in the Mato Grosso during their famous crossing of South America in

/442 cont./

175 The colonization history of the province tells us about other Bororó, even in the earliest epoch. In 1742 Antonio Pires set out with a band of Paulistas and 500 friendly Bororó to subjugate the Kayapó /Cayapo/ in the southern part of the province; he took more than 1000 captive, established a few military posts, and left behind "a garrison of Bororó" there.

131 All these Bororó originally come from the region of the Rio S. Lourenço; from its lower part these nomadic hunters spread out into the region between it and its tributary, the Cuyabá, as well as along the right bank of the Paraguay lying opposite its mouth, whereas the ones originating from the upper part of the S. Lourenço are encountered by us in the eastern and southeastern part of the province along the source rivers of the Araguay /Araquaia/, the "Contravertenten" /contraflows/ of the S. Lourenço, as neighbors and enemies of the no less strong Kayapó.

114 It is difficult to understand why such great confusion has prevailed and still prevails about the Bororó among the people of the Mato Grosso themselves as well as in the literature. We
101 learn from Castelnau that the Bororó of the Cabaçal were at that time still called "Porrudos"; "the old name of the Rio S. Lorenço, which it still bears in its upper part," as the geographer Melgaço states (Rev. Trim., Vol. 47, p. 459), is now "Rio dos Porrudos."**

** Porra means "penis" in Portuguese; the penis-cuff of the Bororó suggested the name. Since the same costume, widespread throughout Brazil, did not call forth this name elsewhere, one suspects that here where the people said that they were called "Bororó" the Paulistas were moved to make a bad pun.

The Indians of the S. Lourenço are today called "Coroados," the shorn ones -- a name that positively invites confusion. We could have called the Schingú /Xingu/ Indians "Coroados" too; there were Coroados especially in the river basin of the Paraná

/444 cont./

114 have joined them, they have changed their language to a thieves' idiom (!). In Cazal (Corografia brasilica, p. 302) two hordes of [101] Bororós are mentioned: the Coroados, or shorn ones, and the [113] Barbados, bearded ones. The former are not navigators, but [131] nomadic hunters who are said to dwell to the south and southwest of the city of Cuyabá in inaccessible wildernesses on the sources of the Rio de S. Lourenço and the Rio dos Mortes, a tributary of the Araguaya." These statements by Cazal are perfectly accurate and true, and he, too, thus recognized the "Coroados" as Bororó. By /445/ "Barbados," Martius goes on to say, perhaps the Guató are to be understood, they sometimes attacked caravans traveling from Goyaz to Cuyabá and extended their raids as far as Diamantino. [101] The Guató, however, have never come into this region, they live as water nomads in the upper Paraguay region; those "Barbados" were probably Kayapó or even Bororó.

114 101 Martius, of course, explains the name Bororó according to the lingoa geral, either, if coming from the neighbors, = "warriors, enemies," or, if they themselves say it, = "we, the masters of the soil." The Bororó, however, know nothing about the lingoa geral and they call themselves this.

997 I shall now drop the name "Coroado" altogether; I shall report some things about the so-called "catechesis" or conversion of this Bororó tribe, which was attempted in vain for many years, but could scarcely have succeeded because the attempts were carried out in the most topsy-turvy manner. A military colony [648] set up on the right bank of the S. Lourenço, which was established toward the end of the 'seventies by Major J. Lopez da Costa Moreira, served as the base.

648 In 1878 one Captain Alexander Bueno with 70 Terena Indians, a tribe belonging to the Guaná group, undertook an expedition "to drive out the Bororó." He had been secretly instructed, as I was assured, to shoot to death as many as possible and was favored by success to such an extent that he was able to show the President a bag full of ears. Of living ones he brought along two women and two children.

/448 cont./

291 native straw cuff; as soon as they were outside the walls of the city
177 they took everything off, packed up the finery, and merely kept their green cards around their necks for a few more days as a memento of the conversion.

142 They were tall, sturdy chaps, striking on account of thick
199 forehead bulges, without eyebrows and lashes. They were delighted with the sights of Cuyabá, where they were spoiled like children, except that they were given alcohol instead of sweets.
[192] They were particularly delighted with Wilhelm's opera hat; they greeted the snapping sound with a bear-growl hu hú of laughter and slapped Wilhelm on the shoulder in appreciation.
[262] When they were in the house with us they always wanted to drink or to eat "mandioca" or "tapira," which meant beef and not tapir, or to sleep or comb their hair. They found friends everywhere, and when they stood with us at the house door every passing Negress would nod to them sociably: "Ah, the compadres! How are you, compadre? Está bom, compadre."

114 On 14 March 1888 we set out to visit Thereza Christina, but we were obliged to forgo visiting Izabel. Duarte was staying longer in Cuyabá and wanted to join us later. The Bakaïrí Antonio and the two comrades /Kameraden here means peons/, Carlos and Peter, accompanied us. The mules were once again in such good condition that we were able to use the best ones as riding animals.

122 Our first destination, the old military colony, lies 16°32', 6
[131] south latitude and 0°59', 9 east of Cuyabá on the right bank of the S. Lourenço, almost exactly /Pl. XXV appears here/
[133] /449/ southeast of Cuyabá. We were obliged to cross a few tributaries of the Rio Cuyabá, climb the chapada /plateau/, and, half-way there, on 18 March, reached the Fazenda S. José at an altitude of 555 meters above the plaza of the Cuyaban cathedral or matriz /mother church/. To the southwest of it, lower down, are the fazendas of Cupim and Palmeiras, which chiefly provide for the colonies. Beyond S. José the country is uninhabited; the small white farm, walled like a fortress, appears in deep solitude a depression between bare slopes covered

[Text continues on P. 553]

2: Steinen--655 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7 Guana SK7 Terena Bororo SP8
/548/
B 27 BO G 131 161 175

II. The Mato Grosso Tribes according to Cuyaban Records.

Since the fate of the "Archives" of the Directoria dos Indios discussed in the footnote on page 467 is very uncertain, I regard it as necessary to give my excerpt. I shall start with the tables for 1848 and 1872.

			1848		1872
1	Caiuás	?		Vicinity of Rio Iguatimy (1)	?
2	Chamococos	200		Paraguay on the right near Bahia Negra	200
3	Cadiuéos (Guaicurús)	850		Paraguay below Coimbra	850
4	Beaquéos (Guaicurús)	500		East of the Paraguay and south of Miranda	100
5	Cotoguéos (Guaicurús)			Lalima (2) near Miranda	– (4)
6	Guatiedeos (Guaicurús)	130		Albuquerque	– (5)
7	Guanaz (Guanás)	200		Albuquerque and near Cuyabá	– (6)
8	Kinikináos (Guanás)	1000		Matto grande near Albuquerque-Miranda	–
9	Terenas (Guanás)	2000		Miranda	–
10	Laianas (Guanás)	300		Miranda	–
11	Guachís	?		Miranda	– (7)
12	Guatós	500		Paraguay and S. Lourenço, Lagoa Gaiba and Uberaba	50 (8)
13	Bororós da Campanha	180		West of the Paraguay near the Marco do Jaurú (3)	180

1. The Rio Iguatemy is a tributary of the Paraná, into which it empties somewhat above the Salto-Grande das Sete-quedas.

2. Six leagues south of Miranda.

3. Tributary of the Paraguay. The Registro or Registo (cf. 14), the customs station, lies on the road between Cuyabá and Matto Grosso.

4. Missing in the list.

5. Missing in the list.

6. Were brought to Asuncion by the Paraguayans and all died there.

7. Missing in the list.

8. Are almost extinct as a result of the Paraguay War and smallpox.

2: Steinen--656 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7
Bororo SP8
Nambicuara SP17
Paressi SP19

/548 cont./

		1848	1872
14 Bororós Cabaçaes	110	Registo do Jaurú and Campos da Caiçara	40
15 Cayapós	200	Between sources of the S. Lourenço and the Taquary, between Paraná and Paranahiba	400
16 Coroados	?	Source region of the S. Lourenço	?
/549/			
17 Bacahirís	200	Source region of Paranatinga	200
18 Cajabís	?	Source region of Paranatinga	?
19 Barbados	400	Paraguay to the right and Serra dos Parecíz	400
20 Pariciz	250	Campos and Serra dos Parecíz	250
21 Maimbarés	400		400
22 Cabixís	500		500
23 Nambiquarás	600	Rio do Peixe (to the Arinos)	600
24 Tapanhunas	800	Ribeirão (brook) dos Tapanhunas (to the Arinos)	800
25 Apiacaz	2700	Arinos and Juruena	2700
26 Mequens	?	East of the Guaporé	?
27 Guarayos	?	West of the Guaporé	?
28 Cautarios	?	Both banks of the Mamoré and Madeira	?
29 Pacáz	?	Eastern bank of the Mamoré	?
30 Cenabós	?	Western bank of the Mamoré	?
31 Jacarés	?		
32 Caripunas	1000	Bank of the Mamoré and Madeira	1000
33 Aráras	?	Bank of Madeira up to the Jamari (1)	?
	13020		8670

1. Empties into the Madeira 14 leagues below the cataract of Santo Antonio.

Guato SP15
Bororo SP8

GO 105 175 [595] /550 cont./ Guató with five or six canoes full of women and children. Usually they have two wives, some are content with one. Here and there they cultivate a little maize, mandioca, and fruit, but more as delicacies than for subsistence. They also gather the wild rice (arroz silvestre), which grows there in abundance, but only for the needs of the moment. Very skillful with bow and arrow; engage in jaguar hunting with spear and javelin. Friendliest barter. The men starting to wear shirt and trousers, the women petticoats. Are faithful, upright, harmless, but have occasionally shown that they are capable of offering resistance and avenging injuries. Very inclined to drunkenness. Most of them understand our language and many adults speak it.

[Report 1872: This tribe is almost extinct.]

BO 105 175 [131] [101] 13 Bororós da Campanha. Two groups: 1) Village in Bolivia near Salinas, 2) village opposite Escalvado on the right bank of the Paraguay, one league from the river. Are peaceable, carry on agriculture, have pigs and chickens. Cotton hammocks. Some speak Portuguese. Have often brought slaves and deserters from Bolivia into the garrisons. 150-200.

[In 1858 it is said: one part lives in the Campanhas de Marco and another beyond the Corixa Brook.]

BO [101] [131] 14. Bororós Cabaçaes. Two hordes, until recently savage, one on the sources of the Jaurú, the other on those of the Cabaçal. Made numerous attacks on the road from Cuyabá to Matto Grosso,*

* The later name for Villa Bella on the Guaporé.

so that troops were often sent out against them and killed many, irrespective of age and sex. They themselves did not want to take captives, but killed as many as they could, irrespective of sex and age. Nourish themselves on the fruits which the earth yields freely and, at the most, plant some pururuca maize which they eat unripe, batatas, and bananas. No industry. /551/ Have bows and arrows, poor pots, straw plaiting with which they in part cover their nakedness. In 1842 the Reverend Curate of Matto Grosso, José da Sa Fraga, succeeded through persuasion and gentleness

BO 105 175 /551 cont./ and by means of gifts to lure them to a fazenda of his in the Registo do Jaurú; there they all stayed, 177 in number, from 1 April 1843; today they have dwindled to 81. During these five years they showed little inclination for agriculture and lived only by bow and arrow.

C 105 175 [131] 15. Cayapós. Between Paraná and Paranahyba and in the source region of the S. Lourenço and Taquary. Some are settled in the Destakament /detachment of troops/ on the Piquiry, others in the Porto do Paranahyba on the road to S. Paulo, others live independently. Hunting, fishing, cultivation of maize, rice, mandioca, batatas, and sugar cane. Make some rapadura (raw sugar boiled down). Have pigs, chickens, even a few cows and horses. Speak Portuguese in large part. Many hire themselves out. Some robberies which are attributed to the Coroados are probably carried out by them.

BO 105 175 [131] 16. Coroados. On the sources of the various tributaries of the S. Lourenço. Of their numbers and their characteristics little is known; they flee or are hostile. Set fires up to 20 leagues from Cuyabá; hence troops are sent out against them every few years, who kill adults and take children captive, which in no way promotes converting them.

B 105 175 17. Bacahiris. Sources of the Paranatinga and upper course of the Arinos. Are distinguished by a peaceful disposition. Flee from the attacks of their enemies, the Nambiquáras, Tapanhunas, and Cajabis. Live on hunting and fishing, plant maize, mandioca, batatas, cará, garden beans, broad beans, and sugar cane. Their implements for agriculture are made of stone or heartwood. Their industry: hammocks with meshes of cotton or tucum, plaited sieves, and small baskets. Only a very few (muito poucos) understand our language, although they wish to. Senhora Donna Feliciana Guerobina Pereira Coelho, a well-to-do landowner in the district of the upper sierra* has a

* According to Antonio, near Lagoinha.

A 105 175 friendly interest in them, gives them gifts, and speaks favorably about their easy conversion. They are enemies of the 18. Cajabis, unconquered savages in the vicinity of the Salto.

/551 cont./

000 18. Cajabis, unconquered savages in the vicinity of the salto.

BO 105 175 [131] 19. Barbados. Only one settlement on the slope of the Serra dos Pareciz near the sources of the Rio Vermelho, a tributary of the Paraguay, along which they roam as far as the Paraguay itself. Maize, mandioca, batatas, cará. Implements of stone and heartwood. No animal husbandry or industry. Are not at war with others; flee from the Brazilians, but are treacherous and twice have attacked travelers between Diamantino and Villa Maria.

P 105 175 20. Pareciz. 200; once famous and warlike. Various groups in the sierra and the Campos dos Pareciz between Diamantino and the district of Matto Grosso. Sometimes pay visits and bring, as barter goods, sieves, baskets, hammock ropes, feathers, drinking bowls, and the tobacco greatly prized by smokers, which they prepare and wrap in urumbamba.**

** Desmoncus rudentum, Desmoncus macranthus Mart., climbing palms.

Few speak and understand Portuguese. They do not commit open hostilities, but occasionally join the Cabixis to commit outrages.

[Report of 1858: Considerably decimated by the slave hunts of the Paulistas. The founding of the village near the city of Diamantino is of recent date. In 1856 they received the first presents.]

BI 105 175 21. Maimbarés. More numerous than the Pareciz, with whom they have contact and in whose company they occasionally appear in family groups in the wildernesses of the Campos dos Pareciz. Hunting, cultivation of maize, mandioca, bananas, batatas, cará.

/552/

P 105 175 [131] 22. Cabixis. Numerous in various villages, 15-20 leagues northwest of the Arraial de São Vicente. Hostile; with robbery and fire they go as far as the vicinity of Matto Grosso, so that occasionally troops are called out against them.

5: Krause

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133

SP9 Caraja SP9
Bororo SP8
Tapirape SP22

Sec. 1 /p. 369/	Sec. 2 /p. 370/	Sec. 3 /p. 371/
Sec. 4 /p. 372/	Sec. 5 /p. 373/	Sec. 6 /p. 374/

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8 ●
Tapirape SP22

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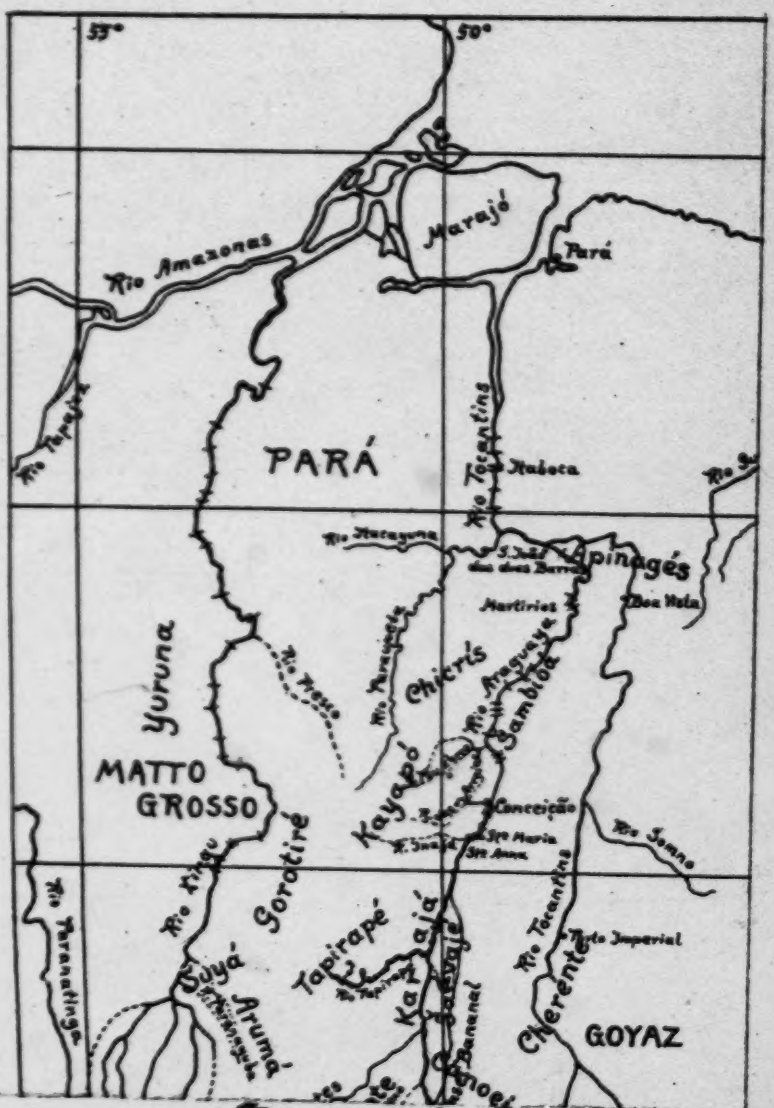
Survey Map

Scale 1: 20'000 000.



[End Map B-1]

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP 22

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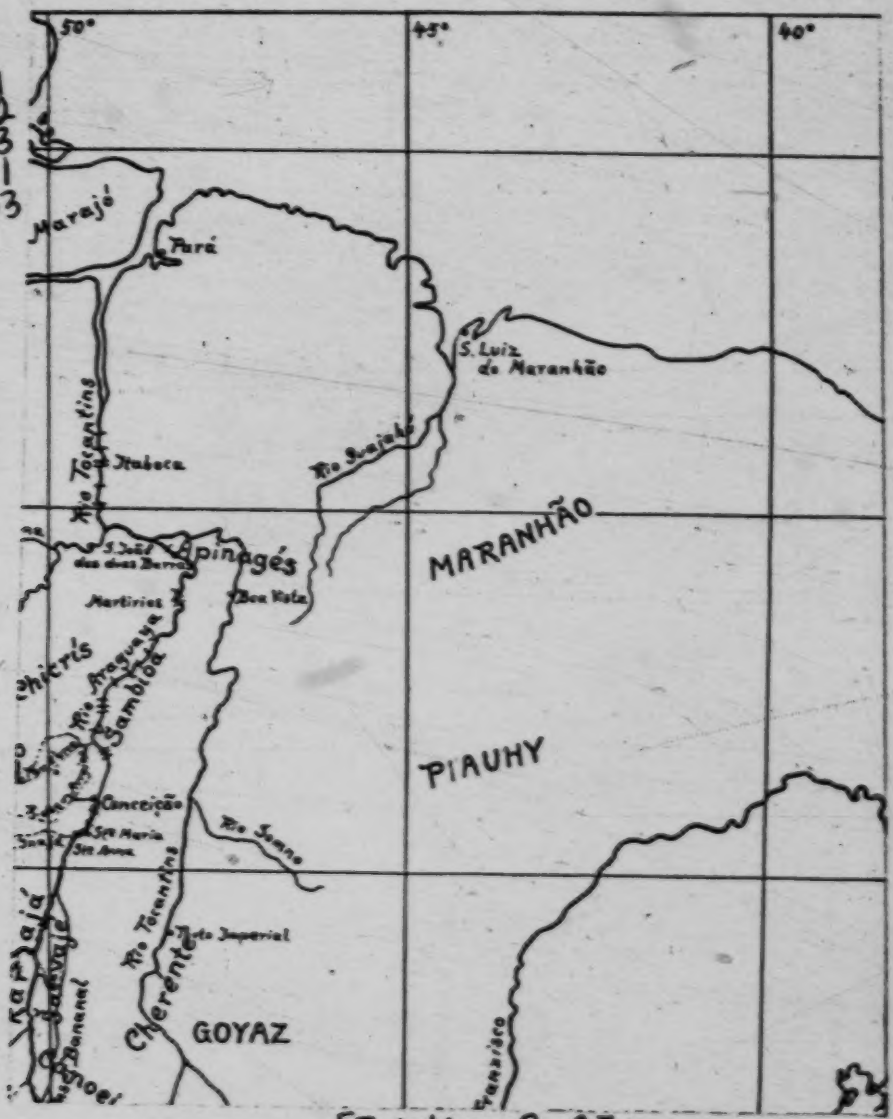

[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirapé SP82

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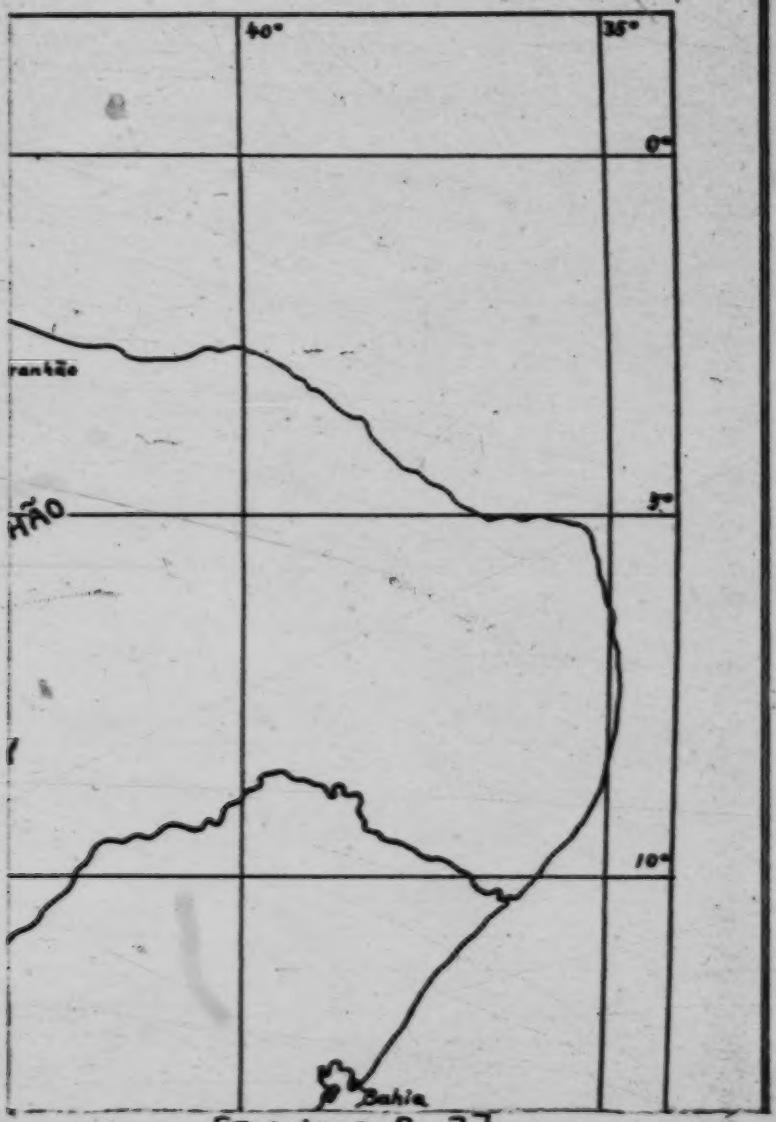

[End Map B-3]

5: Krause--372 E-5 (1908) 1911 SP9 Caraja SP9

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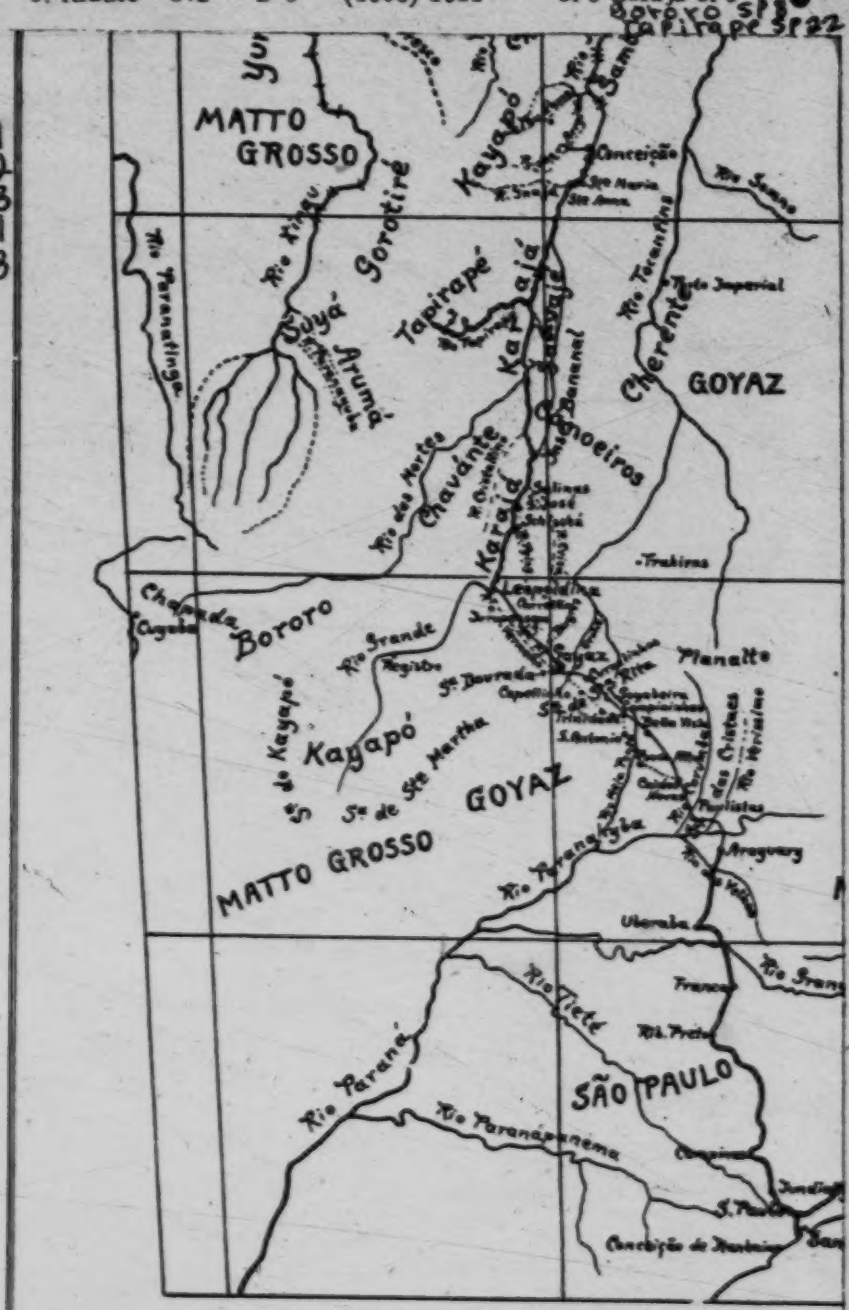
MATTO GROSSO
GOYAZ
SÃO PAULO
Rio Araguaya
Rio Tocantins
Rio Paranahyba
Rio Grande
Rio Paraná
Rio Tieté
Rio Paranápanema
Rio Paranaiba
Rio Verde
Rio Claro
Rio Preto
Rio Francos
Rio Sapucay
Rio Pardo
Rio Sant Anna
Rio Santo
Rio Tocantins
Rio Imperial
Rio Sant Anna
Rio Xingu
Rio Gorotire
Rio Tapirapé
Rio Karajá
Rio Cherente
Rio Chavante
Rio Araguaya

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

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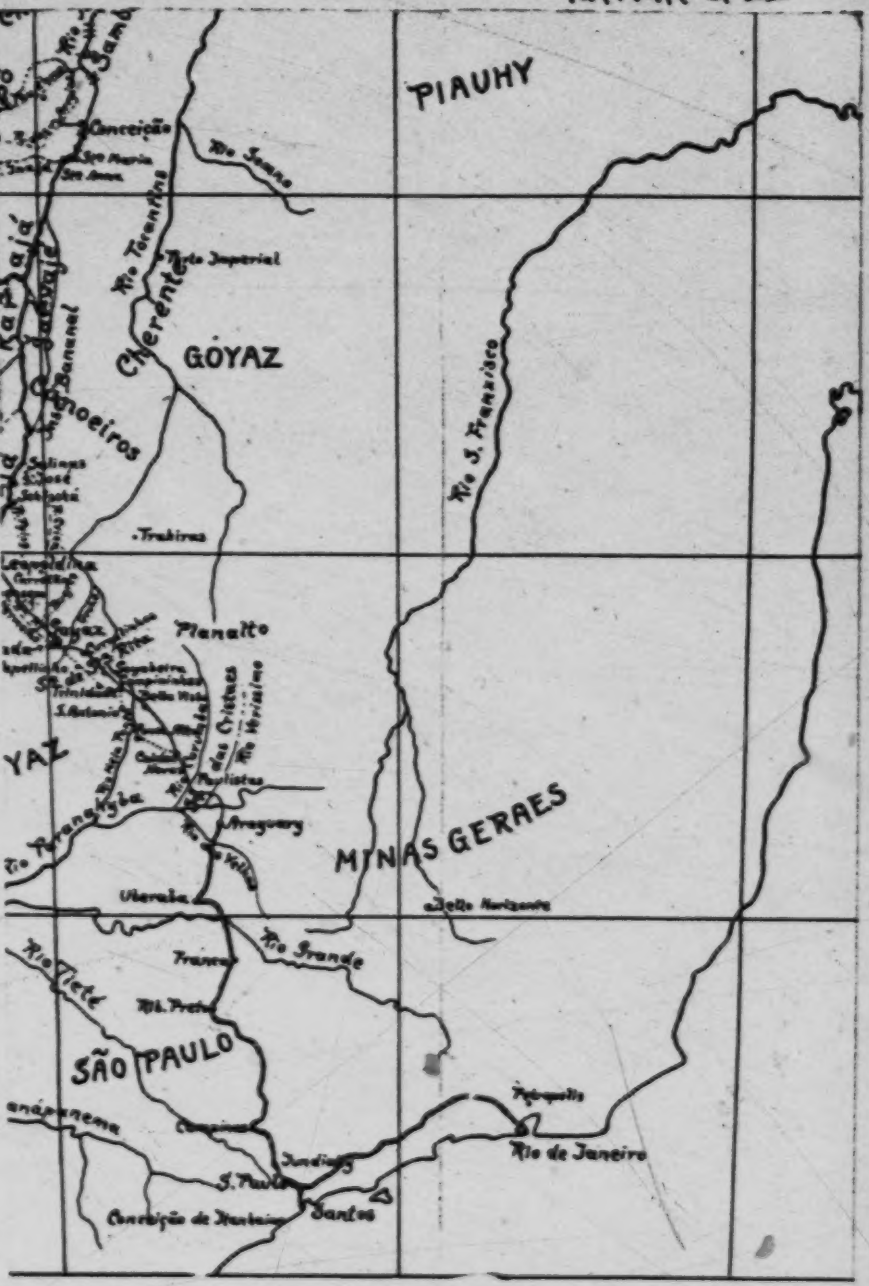

[End Map B-5]

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Borôro SP8
Tapirapé SP22

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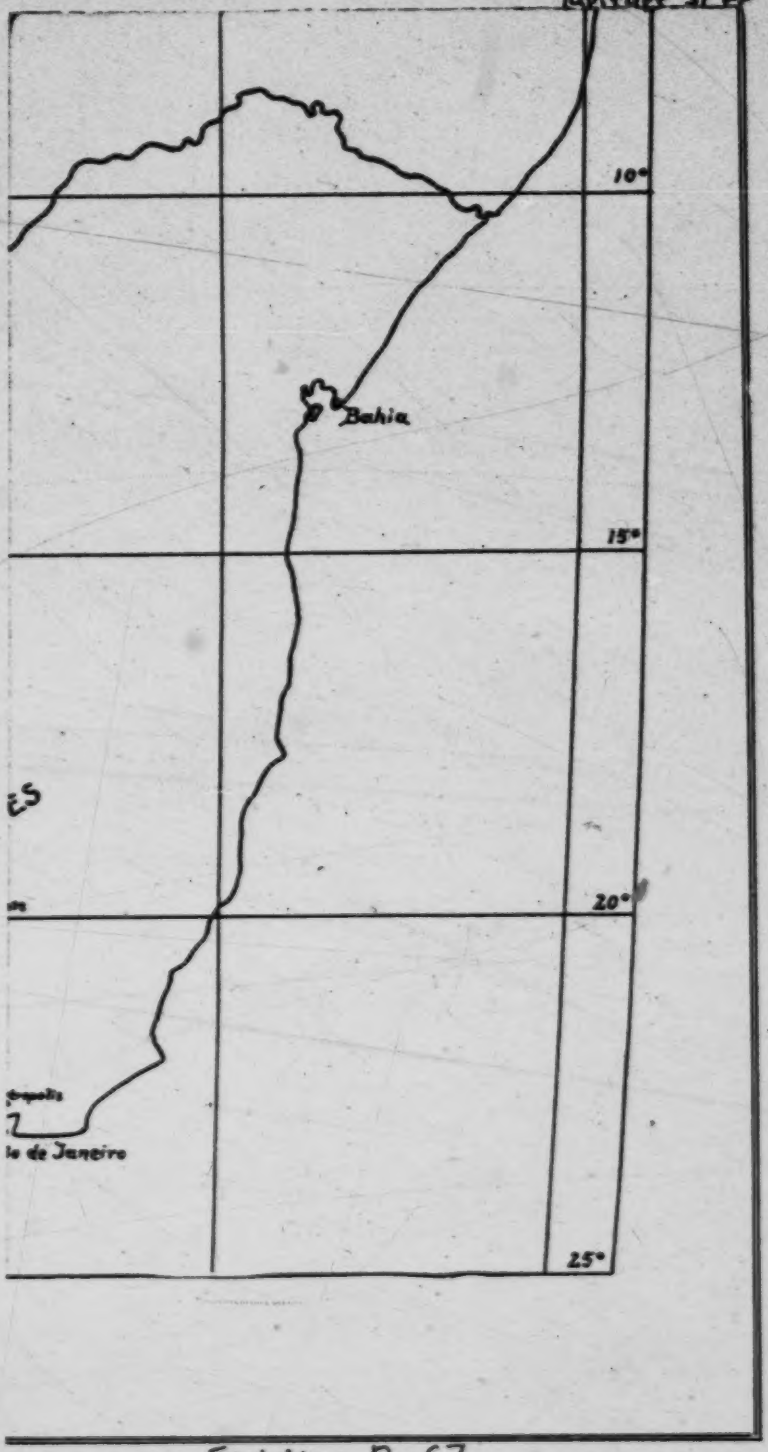

[End Map B-6]

4: Oberg E-5 (1949)1953
SP17 Nambicuara
Bororo Sp8

THE PEOPLE AND THEIR HABITAT

The Umotina, who call themselves the Balorié, are settled today in the Indian Post of Fraternidade Indigena near Barra do Bugre on the Paraguay River west of Cuiabá. Before coming to the Post they occupied a village at Tira Santida just below Tres Barras. The Umotina, who today number about 65, are related linguistically to the Bororo who live directly to the east of them. In two respects, at least, they differ sharply from their neighbors—they have a pure Hawaiian-type kinship system and are pronouncedly dolichocephalic. The local Brazilians call them the Barbados, owing to their beardedness.

In the old days the village (*ewuktimo*) was built on the bank of a river and consisted of two rows of houses separated by a narrow plaza. The house (*ishipá*) was rectangular with a gabled roof coming down to the ground, the whole being covered with pacova palm fronds except the two ends which were left open. This house type is the same as that formerly found among the Guató who live to the south of the Umotina. Each family had its own house, the occupants sleeping on mats spread on the ground. The husband kept a fire going all night not only for warmth but also to drive away the mosquitoes.

In the past men wore no clothes but after puberty used a penis sheath (*bakyotókwa*) made from a buritî palm leaf. The foreskin was pulled over the glans, and the leaf was wound around it and fastened with twine, the purpose being to hide the end of the penis from the women. Men wore their hair long, tied in a knot at the back of their heads, and allowed their beards to grow; but eyebrows, eyelashes, and pubic hair were plucked out. The lobes of the ears and the lower lip were pierced. Women, on the other hand, cut their hair short, and plucked out their eyebrows and eyelashes but not their pubic hair. Women wore a knee-length skirt (*imetá*) made from woven cotton. Like the men, the women had their ear lobes pierced.

[p. 106 (B)]